Notes

554 1. Details about the personages are, of course, liable to change rapidly. The preparation of this present chapter was completed on March 15, 1946. Here and there later details were listed.

2. Similar to the "town and the (daughter) towns thereof" in Biblical language.

3. These two families are predominantly influential in the rural area, although their members are becoming more and more concentrated in Jenin. The urban center of Jenin itself is subject to the control of the 'Abd al-Hādi and 'Abūshī families.

173 554 593 4. Most of the important urban families trace their genealogy back to personages and heroes of early Islamic history. We cannot examine here the authenticity of these traditions which are generally weak, and hence will record them in the name of those who cherish them, i. e. in the name of the respective families.

553 5. It is the established practice of ordinary families to add to their sons' names that of the father. Thus, for example, Muḥammad Amīn Salāḥ would be Muḥammad, the son of Amīn, the son of Salāḥ. Noble families, however, and particularly those connected with the Muslim-religious apparatus, have the custom to precede the boy's given name by the name of "Muḥammad." The Ḥusaynī family, therefore has a Muḥammad Amīn, a Muḥammad Rafīq, a Muḥammad Mahdī and many others. In

553 the Nashāshībī clan there is a Muḥammad Is'āf etc. "Amīn," "Rafīq" etc. do not represent the father's name, but the given names of the individuals following the general honorific designation "Muḥammad." In such cases "Muḥammad" is placed in parentheses.

554 6. Concerning his "election" and appointment see chapter 8.

7. He himself and his followers do not recognize the legality of this dismissal. It is their view that the government had no right to remove Ḥājj Amīn from his post as muftī. As to his office as president of the Supreme Muslim Council, he was elected for "life," according to the Council constitution (ordinance) of 1921. For details see chapter 5 of this study.

8. There is no family kinship between the Dajānīs of Jerusalem and the Dajānīs of Jaffa who also represent an important family. "Dajānī" as a family name is found in several other places.

9. For details about this conflict see chapter 14.

10. Other families (mentioned farther on) also derive benefits from this waqf. These families have the tendency to consider themselves descendants of the Tamīmī family or its branches. This group in general represents more of an association of families than one family. The name at-Tamīmī appears in Hebron principally as a designation added to another surname.